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An Irish View of the Language Question.

We find in the *Freeman's Journal* of Nov. 16th a remarkable article, credited to the *Irish World*, which, we believe, is published from the same office by the same concern, about the "dismantling of a French-Canadian church." Some years ago, it is stated, Rev. A. Laroque established a Canadian parish in Newark. Learning recently that the new Bishop, Msgr. O'Connor, was about to dissolve it, he went to Washington to make an appeal to the Apostolic Delegate. In his absence, Fr. Richmond, of St. Patrick's Cathedral, by order of the Bishop, took possession of the church property, carried off all the church belongings and stored them in a room in St. Patrick's Hall Building. On his return Fr. Laroque found a dismantled church. The reason for Bishop O'Connor's summary treatment of Fr. Laroque is thus stated in one of the New York dailies:

"Bishop O'Connor has been known to hold to the view that, unless absolutely ignorant of English, all Catholics should attend English speaking churches, no matter what their nationality."

Without entering into the details of the case, which at this distance we can pretend to judge still less than the *Irish World*, we will reproduce a portion of that paper's comments on the matter under consideration and the so-called language question in general. It is the first time we have found such sentiments as these expressed in an Irish-American newspaper:

"The Catholic Church, in her world-wide embrace, takes in all nationalities. She knows no distinctions based on race, color or language. Our French-Canadian friends are, therefore, justly incensed at the attempt of certain ecclesiastics to discriminate against their native tongue. Under the plea of hastening the assimilation of the different elements which make up our complex population,

the use of the French language in French-Canadian parishes and French-Canadian parochial schools is to be discouraged. What these would-be assimilators are aiming at is the Anglicizing of Catholics of non-English origin.

"We use the word Anglicizing deliberately, and we want to insist on the broad difference between the process of Anglicizing and that of Americanizing. The one means the adjustment of national ideals to an English standard; the other implies the inculcation of loyalty to the principles embodied in the Declaration of Independence, on which rests our government as on a sure foundation.

"'Anglo-Saxonism' and Americanism are as far apart as are the poles. An American believing in the teachings of the charter of our liberty could not, for instance, be an imperialist, or, in other words, an advocate of the employment of the army and the navy to coerce another people into laying aside their aspirations for self government. An Anglicized American who takes England as a model in all things would experience no qualms of conscience in advocating the subjugation of a weaker people. We have called attention to this difference between the American and the Anglo-man for the purpose of emphasizing that anything which tells against the Anglicizing process is a distinct gain for true Americanism.

"Now, the keeping alive of race pride in Americans of non-English descent is the surest way of preventing the evil effects which would inevitably result from the triumph of Anglo-mania. There is no better way of keeping this pride from dying out than in teaching the young the language of their forefathers. Every child born on American soil, no matter what may be the nationality of the parents, will be sure to learn and speak English as he or she grows up. Why, then, the objection to having French taught in French-Canadian parochial schools? Why, also, the covert and, not infrequently, the open opposition to French-Canadian parishes?"

Though this view is obviously tinged, if not dictated, by hatred of England and everything English, it emphasizes a principle which is true and correct and which has time and again, though in calmer language perhaps, been stated and advocated in The Review.

The *Irish World's* remarks on Bishop O'Connor's alleged utterances, quoted above, sound wondrously like an echo from the files of The Review:

"We are not certain that this is the view held by Bishop O'Connor. He certainly must know that it is possible for a person to understand a language, and yet that language not touch him as the one he used in childhood when he lisped his prayers at his mother's knee. A good Redemptorist Father, who speaks Irish, told us that not long ago he heard five hundred confessions in Irish in one of the mining districts of Pennsylvania. Every one of these five hundred understood English, yet they all preferred to use the Gaelic, which linked them to their childhood. It is the same with French-Canadian Catholics. They may understand English, but the message of good tidings from God's altar does not go so directly to their hearts as when conveyed in their own beautiful French.

"Let us be plain in dealing with this language question. There is a great deal of nonsense gotten off about the need of assimilation. As we said before, the children of French-Canadians who are born in this country will speak English and will be a thousand times better Americans than those who dub themselves 'Anglo-Saxons.' In the meantime, much harm may be done to the cause of religion by trying to coerce the elder generation of French-Canadian Catholics into using English. Many of them may be thereby alienated from the Church.

"Behind this coercion one can detect a species of 'Anglo-Saxon' propaganda which aims at making American Catholics of non-English descent forget the race from which they drew their blood. This propaganda, if it should be crowned with success, may help the cause of 'Saxondom' in the United States, but it will surely not contribute to the development of virile Americanism."

If these views were generally entertained

and put in practice by the nationality which the *Irish World* represents, if the so-called language or nationality question were permitted to solve itself, for which we have always contended, we could hope for lasting peace in the Catholic Church in America, and federation would within a few years make us a power with which the most independent and ambitious statesmen would have to reckon.

ARTHUR PREUSS.

SUBJECTS OF THE DAY.

The Image of the Sacred Heart.

We have repeatedly been asked which images of the Sacred Heart are forbidden and which are approved. Only the other week we referred a reverend correspondent to the Director of the League of the Sacred Heart, Fr. Wynne, S. J., in New York. To him we are indebted for the subjoined information :

The simplest and safest solution of any doubt about it is found in the decrees and approbations of the Holy See.

1st. It is forbidden to place any representation of the Sacred Heart separated from the figure of our Blessed Lord on altars where liturgical service is held. See the decree of the Congregation of Rites, April 15th, 1879 : "Dummodo altaribus non apponantur."

2nd. It is certain that such Hearts can not be exposed for public veneration. The Sacred Congregation of the Inquisition has so declared on the 26th of August, 1901 : "Tabulæ exhibentes solum Cor Jesu publicæ venerationi exponendæ vetantur."

But, 3rd, such pictures of the Heart alone are authorised for private devotion and approved by the Holy See. The first decree declares : "Ejusmodi emblemata privata ex devotione permitti posse." The second reiterates the permission: "Tabulæ exhibentes solum Cor Jesu privatæ devotioni permittantur."

4th. Better yet. The Church favors our scattering widecast such representations, because they recall vividly the love of Our Lord Jesus Christ.

In fact, on the 18th of October, 1872, and on the 28th of March and the 20th of June, 1873, the Pope issued indulgences for the little Scapular of the Sacred Heart. Now, that Scapular has a picture of the Heart by itself. Blessed Margaret Mary frequently saw that representation in her visions, and with her own hand traced the design."

Finally, Pope Leo XIII., in his immortal Encyclical, *Annum Sacrum*, depicts the Sacred Heart with its emblems and holds it up before our gaze as the sign of our salvation ; a new "Labarum," as it were. Here are his words : "At the time when the Church, still in its beginnings, was crushed beneath the yoke of the Cæsars, a young Emperor saw in the skies a cross which promised and prepared for him the magnificent victory which he was soon to win. To-day there appears before our eyes a new sign of salvation, a divine sign inspiring supremest hope. It is the Most Sacred Heart of Jesus, over which arises the cross, and which shines with dazzling splendor in the midst of flames. In it we should place all our hope, and expect from it the salvation of mankind."

Moreover, a decree of the Sacred Congregation of Rites on the 4th of April, 1900, approved the Scapular of the Sacred Heart, properly so called. This decree, after speaking of the feast instituted in honor of the Divine Heart says : "The ingenious piety of the faithful has adopted other methods besides this, for propagating this devotion which produces such abundant and delicious fruit. With that view, many have adopted the praiseworthy custom of wearing on their breast the image of the Heart of Jesus, as a scapular ; a custom which the Blessed Margaret Mary, enlightened by divine revelation, has introduced, and which the Church has enriched with partial indulgences."

Lately Leo XIII. has approved a scapular of the Sacred Heart, along with a ceremony and formula of blessing for imposing it, composed of two pieces which are made of white wool united by a double cord; on one piece there is to be the image of the Sacred Heart of Jesus such as it is usually represented, on the other, that of the Blessed Virgin under the title of the Mother of Mercy.

Can anything be clearer? The Holy See approves and praises the custom which the Blessed Margaret Mary, under the guidance of Divine Light has inaugurated, and which the Church has enriched with indulgences.

What are we to conclude from all this? Instead of discussing the question whether it is better to represent the image of the Sacred Heart independently of the Divine Person or not, we are to conclude that priests who are charged with the responsibility of looking after the requirements of the public worship are not to place this separate representation on the altars, but are to encourage the faithful as the Sovereign Pontiff has done, to cultivate the pious and praiseworthy practice of having such representations on scapulars or elsewhere. They are thus acting in accordance with the wishes of Leo XIII., and lifting up this divine emblem as the Labarum of modern times. Of course they have to explain the doctrine connected with the devotion, so as to obviate any error that might arise. Lastly, and above all, they will thus be at one in heart and soul with the words of the Sovereign Pontiff, viz.: "that it is from this Heart we must ask and expect the salvation of the world."

Society Banners.

The *Sacred Heart Review* lately advised our societies to abandon the absurd custom of inflicting high-cockalorum titles, such as Grand and High and Excellent, upon their officers.

The *Catholic Record* (Nov. 9th) supplements this timely suggestion with another:

"May we further suggest that they erase the banner and scarf items from their list of expenditures? The money that would be thus thrown away could be used as a nucleus for a library fund, for subscription to sound periodicals, for anything in fact that makes for better Catholic manhood."

We suppose the banner and especially the scarf business is oftentimes overdone, and so far as the latter is concerned—and we may here include the many pins and charms and emblems now in use — we are inclined to second the *Record's* motion for its abolishment.

There is something inspiring in the use of church banners, however, which constitutes them a helpful factor, as appears very clearly by the benediction only recently formulated and approved by the Holy See for this purpose:

"Domine Jesu Christe, cujus ecclesia velut castrorum acies est ordinata, benedicere digneris hoc vexillum, ut omnes sub eo Tibi Domino Deo exercituum militantes per intercessionem beati N. inimicos suos visibiles et invisibles in hoc saeculo superare et post victoriam in coelis triumphare mereantur per Te J. Chr., qui vivis et regnas, etc."

Here we have the symbolism of the flag beautifully expressed, and we do not see why our Catholic societies should not avail themselves of it.

Large and Small Dioceses.

It is reported that the Spanish government has suggested to the Holy See to reduce the number of dioceses in Spain. In Roman Church circles it is considered that such a reduction would prove decidedly advantageous. "The larger the diocese and the better the diocesan seminary, the more efficient and zealous the clergy," says one well informed writer, who adds that a like reform might also be advantageously introduced in Italy, France, and some other countries.

A writer in the Portland *Catholic Sentinel* recently warned against the tendency to keep on dividing and making new ecclesiastical sees in States which have already several dioceses. Before going too far in this direction,

he suggested that our Church authorities investigate the conditions in some European countries where the dioceses are many and small.

A comparison of these with the conditions obtaining in countries with large dioceses, such as Germany and Belgium, will indeed show that organisation, discipline, and progress are better where the priests are many and the seminaries, in charge of the diocesan clergy, large and well-attended. But we in this country with our vast dioceses, some of them growing almost unmanageable, are still far from a condition of affairs which would justify us in taking a stand against the multiplication of dioceses. Besides, the flourishing state of the Church in Germany and Belgium is due to a good many other and more important causes than the large size of the ecclesiastical jurisdictions. Even in Germany there is a strong movement, favorably viewed by the Holy See, to cut out a new diocese of Aix-la-Chapelle from the great Archdiocese of Cologne.

The Manila Bishop's Pastoral.

Under this caption the *Independent* prints in its number 2763 the translation of a pastoral letter issued on Sept. 20th by Msgr. Martin Alcocer, O. F. M., Bishop of Cebu and Apostolic Administrator of the Archdiocese of Havana, on the occasion of the assassination of President McKinley. The letter is too long and hardly important enough to be reproduced here. The Bishop declares the assassination of Mr. McKinley to be "a crime of lèse majesté, since the august victim was invested with the supreme authority of the nation." He declares that, "in order to feel this misfortune, it is necessary to smother certain low resentments and harken unto the voice of Christian conscience and the throbs of every noble and loyal heart in the presence of a crime of this nature." To measure the sorrow of America at the death of its President, he says, "it would be necessary to have a genuinely American heart."

After speaking of the Holy Father's profound sorrow over the dastardly crime, Msgr. Alcocer says that, while the Church prohibits obsequies or funeral honors of a religious and public character in behalf of any person who neither in life nor in death belonged to her bosom, or who has not manifested a desire to belong to her, her inflexibility of doctrine and practice does not prevent her from having a motherly feeling for all men; and while it is impossible for him as a bishop to permit religious services in honor of the murdered President,—which he would have done gladly had Mr. McKinley died within the Church,—he desires all the faithful to behave like good citizens and to open their hearts to true sympathy, not allowing themselves to be surpassed by any one in manifestations of loyalty, respect, love, and courtesy toward the legally constituted authority.

In conclusion the Bishop gives public expression to his own detestation of the perfidious crime, to his profound grief and sincere condolence, and orders religious services to be held in the Cathedral of Manila "for the double purpose of making atonement to the Lord for all the offenses against him and the crimes which are committed, and to ask him to impart to the authorities of America and of the Philippines the necessary skill and fervor, that they may work out the common welfare and happiness."

The *Independent's* translation of the pastoral is clumsy, and it clearly appears from the comments added to it, that it was made by some one who is opposed to the Church and the Friars. Hence we would not be surprised if it should turn out to be inaccurate and colored. But taking it as it is, admitting its authenticity and correctness, we do not see how any sane man can find therein anything treasonable, insidious, or evil-minded The editor of THE REVIEW is a staunch American, to the manor born; but if he had been Apostolic Administrator of Manila at that juncture, he would have expressed identically the same sentiments, though perhaps in a language untinged with monarchical traditions and less picturesque than the stately

Spanish idiom employed by the Bishop of Cebu, which, despite its innate beauty, grates on the average Anglo-Saxon ear.

Indian Education Reform.

The N. Y. *Evening Post* (Nov. 18th) informs us that Wm. A. Jones, Commissioner of Indian Affairs, in his annual report just out, under the title "Well-meant Mistakes," "says what many a thoughtful man has had in mind to say, but what almost every one has abstained from saying through fear of misinterpretation."

Mr. Jones considers a large part of the present educational system maintained by the government for the Indians an obstacle rather than a help to the advancement of that race. In the first place, he declares, the children must be brought into the boarding-schools by cajolery, threats, bribery, fraud, or some other form of persuasion or force. In the second place, they are brought up in the midst of luxury which they will have to forego in later life. Their education puts them beyond their sphere. The industrial branches that are taught, take a form which is not conducive to the training of the boy or girl in a way to be of benefit later. All the surroundings of the returned student are hostile to his continuance in the path he has begun to follow. He is buoyed up by no local sentiment friendly to civilisation and progress; he must either leave his people and go and live among the whites, or he must readjust himself to his surroundings, and try to be both an Indian and a white man in a strictly Indian atmosphere. The tendency of all this is to sour him with life.

Mr. Jones deduces his discouraging conclusions from actual statistics as to the Indians' condition after all these years of coddling. In the last thirty-three years, he says, something like a quarter-billion dollars has been spent on an Indian population of 180,000—enough, if equitably divided, to build each family a house and barn, pay for furniture, stock, agricultural implements, etc., and fit it for as good a place in the world as it could fill. As a matter of fact, after the passing of a generation, a large part of the Indian population is still on the reservations receiving help from the government in the form of food, or money, or, mechanics and farmers to wait on them, or all of these together, and the children are still going to school under government auspices, with a very fair prospect of being, when another thirty-three years have rolled around, in no better situation.

The Commissioner's remedy for existing evils would be a prompt reversal of the government's long-continued policy of apron-string rule. He would pay more attention to the day schools and home teaching of the Indian children than to the ornamental features of the present system. Having given the Indian a fair start, he believes that the government should throw him upon his own resources, as the only means of teaching him that the good things in life come from labor and thrift, and that there are obligations every one owes to society, as well as to himself.

If Mr. Jones were the keen and frank man the New York paper makes him out to be, we think he would have recognised and fearlessly declared that the Catholic Indian schools are the only ones that really benefitted the Red Man, and that the best and cheapest and justest way for the government to bring about the desired reform would be the adequate and hearty support of them.

The Monroe Doctrine in a French Light.

M. Hector Pétin has published a valuable review of the Monroe Doctrine, under the title 'Les États-Unis et la Doctrine de Monroe' (Paris: Librairie Nouvelle de Droit). He traces it through its various phases of development, from its appearance in the message of 1823, as the defensive declaration of a rising democracy, to its final affirmation at The Hague, where it appears as the handmaid of a very undemocratic imperialism. The author thinks, as a good many have thought before him, that logically our executive at The Hague had to

choose between Monroeism and imperialist expansion in the East; but as a matter of fact he "chose both." In other words, the Monroe Doctrine gives us at home the hegemony of America, prescribes the exclusion of Europe, is prophetic of the absorption of Canada, and enables us to make any interoceanic canal a national toll-gate; while in the rest of the world it authorizes us to wrest colonies from European powers, and, making of them American dependencies, extend our system into the heart of the antipodes. The American doctrine, as latterly interpreted in this country, makes absolute nonsense of the original Monroe Doctrine. It is neither international law nor common sense, but a vague declaration that we shall do what we please anywhere. That such an assertion of our position tends to involve us in perpetual aggression and to array Europe against us, any one can see. It consequently becomes more and more idle every day to attempt to discuss our foreign policy in terms of international law or traditional policy. "Might makes right" is the sum and substance of it. To any American who wishes to know how our playing fast and loose with the Doctrine looks to enlightened and disinterested minds, we commend this book.

A well known Minneapolis physician, who has made a specialty of nervous diseases, has found a new remedy for the "blues." His prescription reads something like this, if we may pin our faith in such delicate matters to the *Catholic Mirror* (Nov. 2nd): "If you keep the corners of your mouth turned up, you can't feel blue. Smile, keep on smiling, don't stop smiling." It sounds ridiculous, doesn't it? Well, just try turning up the corners of your mouth, regardless of your mood, and see how it makes you feel. Then draw the corners of your mouth down and note the effect, and you will be willing to declare "there's something in it." The Minneapolis doctor treats his nervous patients to medicine when necessary, but when the case is one of pure melancholy, without bodily ill, he simply recommends the smile cure.

EDUCATIONAL TOPICS.

The Proposed Minimum Requirements for College Entrance.

To begin the college course and to pursue it successfully and profitably, we think that it is necessary and sufficient that on leaving the preparatory school a young man should be able to stand the following tests:

1. In Latin, he should be thoroughly gronded in grammar, including prosody. He should be able to read ordinary Latin prose at sight, and to write Latin with some degree of ease. He should have seen the authors usually selected for beginners' work in the order in which they are usually read: Nepos, Caesar, Cicero (Letters and In Catilinam), Phaedrus, Ovid, and selections from Virgil's Georgics, with perhaps one book of the Aeneid.

2. In Greek, he should have a good knowledge of Greek grammar, including the rules for accents and simpler rules of prosody. He should be able to translate simple sentences, illustrating constructions, etc. He should have seen the usual Greek authors read in our preparatory department, beginning with the easy witticisms of Hierocles and the fables of Aesop, and going to the Anabasis and Cyropaedia, St. Luke's Gospel, the Odes of Anacreon, and at the end perhaps taking one book of Homer.

3. In English. The study of English should be correlated with that of the classics, the aim being to secure that fluency and command of language, that accuracy in the use of words, that refinement of diction, which is invariably the reward of careful work in translating. The elements of rhetoric should be mastered, i. e., the principles regulating the use of words and the structure of sentences and paragraphs, and the principles of good prose style, etc. The student should, moreover, be made acquainted with what is best in our literature.

History should as much as possible be correlated with literary studies. In this way the student should be made acquainted with sacred and ancient history, Roman and Grecian history, the outlines of ecclesiastical history,

and of the political history of his own country. Selected topics and periods of Church history, therefore, of English and American history, should be mastered, both for the sake of the facts and in the two higher classes for the sake of gradually training the student to observe and to note the relation of cause and effect, etc.

Modern languages should find a place in the curriculum, and on entering college the student should have a reading knowledge at least of French or of German, or of both. In mathematics he should have finished algebra and geometry, plane and solid. As regards the sciences we believe that a certain amount of time should be set apart for physical geography, physiology, elementary astronomy, or physics and chemistry.

As to religion, we need not go into details. It is clear that a young man entering college should be able to explain his belief and be able to give valid reasons for the faith that is in him.

We urge the importance of insisting on living teaching in religion, history, and English literature, not mere text-book work.

We would urge, too, the importance of oral work in Latin, so that the usage of the Latin tongue be not lost among us, seeing that Latin is the universal language of the Church.

Your committee wishes to close by recommending that the matter of entrance requirements be not allowed to drop, but that a special committee be appointed to study the matter thoroughly and to report in detail on the study of English literature and of science in the preparatory school.

* * *

The above is from the Report of the Third Annual Conference of the Association of Catholic Colleges in the U. S.

It was a happy afterthought of the committee to recommend a special committee to study the matter thoroughly. But there was no need of adding to the task a program for the preparatory school. Or are we to understand there is to be a new committee charged with studying thoroughly the entrance requirements for the preparatory school? If the first is meant, we believe the college will be heard from; if the second, instead of studying English literature, it would be better to study plain writing.—J. F. M.

✱

A New Fad. Under the sanction of the San Francisco Board of Education, the educational department of Stanford University is asking some pertinent or impertinent questions about the school-children in that city. Parents are asked to give a pretty comprehensive sketch of the family history, and to put on paper their unbiased opinion of the character and abilities of their children, telling which one they consider the best and the brightest, and which one the worst and the dullest. A few of the the parents, thinking that they are required to answer the questions, or being fond of talking about their offspring, have filled out the blanks, but the majority are amused and indignant. Teachers are asked to make like returns of the children under their care, and a comparison of the teachers' reports with the mothers' as to the same children shows the scientific "value" of the data.

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§ Dr. Condé B. Pallen gives it as his opinion (in his column in the *Pittsburg Observer*, No. 25) that the conferring of an honorary degree upon Archbishop Ireland by Yale University was simply a bid for Catholic patronage, and he apprehends that the bait will be swallowed. Which is a great misfortune, for, as Dr. Pallen points out, the attendance of Catholic students at such institutions means the loss of their faith or of that of their offspring. Under modern conditions Catholic education is the only way of preserving the faith. How much wiser the children of this world are in their generation than the children of light!

§ People who imagine that public schools are a product of Protestantism may be interested in hearing that the oldest public school in the Southern States has been conducted by the Ursuline nuns in Louisiana constantly for 175 years.—*Casket*, No. 44.

Catholic Federation.

Bishop Fink's View.

Rt. Rev. L. M. Fink, O. S. B., Bishop of Leavenworth, has issued an official circular under date of Nov. 11th, in which he says:

"Like all movements of great importance this movement (for Federation) has given rise to a great many opinions, one differing from the other. Some have arisen from prejudice, some from narrow-mindedness, some from misunderstanding the object, some from being adverse to all movements that are required at the present juncture, others from indifference to any religious movement. By meeting together matters are cleared up and are better understood; the objects of this federation are presented in their proper light, members will talk to members, the east and the west, the north and the south will commingle together, all of which will tend toward intensifying the Catholic spirit.

"That there is a real need of such a step in our days, as is the object of the Federation, goes without saying. There are so many questions in these days affecting every Catholic, and the Catholic body at large, and the social life of even the American people as such, the tendency towards Socialism for lack of firm and unalterable Catholic principles, on the one hand, and on the other such feeble efforts to stem this tide because the Catholics form no large body in social life, though the greatest and most numerous body in the religious world, that many of our rising generation are lost to the Church, despite the zeal of our good priests and the efforts of our leading Catholic men.

"I know of no means more powerful for the furtherance of Catholic societies than this Federation. I deem it my sacred duty to invite all our Catholic societies to take the greatest interest in this movement and to take part in the coming national convention. I request the Rev. Pastors to use their good influence and put forth their zeal to further this project, encourage the sending of at least one delegate from each of their larger societies of married and of unmarried men.

"The Rev. Pastors are requested to read this circular from the altar after its receipt and add such words of encouragement and counsel as they may deem proper, and make known the particulars to the members of the different societies in special meetings called for this purpose."

The Archbishops and Federation.

We last week took notice of the assertion of the *Catholic Transcript* (No. 21) that two archbishops are opposed to the federation movement. Asked to give their names, the paper says (No. 22):

"The Archbishops to whom reference was made last week have not so far as we are aware, disclosed their views to the public. One of them, however, spoke in unmeasured terms within our hearing, and we could do the movement no greater harm than to repeat his words in connection with his name. The other Archbishop did not, indeed, reveal his mind to us directly, but we have his opinion on the authority of one who interviewed him specially and found him utterly opposed to any undertaking of the kind. While entertaining no doubt as to the precise views of these two metropolitans, we feel that we have no right to make public their names or give further divulgation to the exact words in which they expressed their distrust of the wisdom of the undertaking. They are the proper judges as to the time when it will be opportune to treat the public to their views."

The *Tanscript* adds that a canvass of the remaining twelve archbishops would result in a notable augmentation of the number of dissenting voices.

If such is the sentiment of the archbishops, they will no doubt consider it their duty, after their Washington conference, to raise their voices against the Federation movement, for if it is a movement they, or the majority of them, can not only not approve, but view with apprehension, the sooner it is nipped the better.

Meanwhile we prefer to think that Msgr.

Ireland and the other Archbishop whose name the *Transcript* refuses to divulge, are quite alone in their unfavorable attitude, and that Bishops McFaul, Messmer, and Fink represent the majority of the entire American hierarchy in this important question.—A. P.

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Secretary Bourscheidt of the German Catholic Central Verein writes THE REVIEW that he fails to see how any one can interpret the circular addressed by him in conjunction with President Gonner to all the branches of the Society, as an advice to the State organisations not to send delegates to the Cincinnati conference. He adds that he certainly would be for a reconsideration of the circular if it could be construed in that sense; but prays most earnestly not to put a meaning into it which was not intended and is not there.

The real question is not of the State organisations only, but of all German Catholic societies in general. The officers of the Central Verein have been criticized for dissuading the branch societies of that big organisation from sending delegates to Cincinnati, thinking that, as the Verein at large would be represented, it would only be a waste of money for the individual branches to send separate delegates. It is justly urged that Messrs. Gonner and Bourscheidt should have left this matter for each branch society to determine, since the more German societies, State or local, large or small, are represented in Cincinnati—and many Central Verein branches are well able to send delegates—the better it will be for the cause of Federation in general and the influence of the German element in particular.—A. P.

✱

The sessions of the first convention of the American Federation of Catholic Societies in Cincinnati, booked for Dec. 10th, 11th, and 12th, will be held at the Auditorium, and the Cincinnati *Catholic Telegraph* [No. 47] expects that more than two thousand delegates will attend. Even in distant Porto Rico the meeting has attracted attention and Bishop Blenk will send duly accredited representatives, one of whom will be the distinguished Dr. Sa/dana.

GEOGRAPHICAL AND ETHNOLOGICAL.

THE OLDEST MAP OF AMERICA.—The oldest map of America has been found at last in the library of the Prince of Wolfegg (Würtemberg) by the Jesuit Father Jos. Fischer of Feldkirch (Austria.) This map was drawn in 1507 by Martinius Waldseemüller (a Würtembergian), the same who first made the proposition to name the newly discovered world after Amerigo Vespucci. W.'s 'World-Map,' which embraces 24 pages in folio, shows also for the first time the name 'Amerika.' Since this map could not be discovered in spite of diligent searchings by the historians of three centuries, its existence was denied, especially by Nordenskjoeld.

The fortunate discoverer informs me that the map, measuring more than 3 meters, will be phototyped and prefaced by himself and Dr. von Wieser, Professor of Geography at the University of Innsbruck as soon as possible. Together with this map Father Fischer found in the same library the "Carta marina," another very interesting map made by Waldseemüller. This carta will also be phototyped. The next supplement-fascicle of the well known *Stimmen aus Maria-Laach* will bring by way of preliminary some information accompanied by pictures of Norman Greenland.

It is only to be pitied that these two antiquities were discovered by a Jesuit father: thus they will, with many people, loose most of their value!—Dr. J.

All the faithful believe that the Blessed Virgin gloriously came forth from her tomb and was assumed, body and soul, into Heaven. Nevertheless, the Assumption has never been defined as a dogma. Latterly a movement has developed in France, to prevail upon the Holy See to make such a definition. The *Revue Thomiste* is publishing a learned series of papers on the "définibilité" of the Assumption, and there has been formed, under the auspices, we believe, of the Bishop of Tarbes, a pious society whose members daily recite a short prayer (to which the Bishop of Tarbes has attached an indulgence of forty days) to further this holy cause.

Literary Notes.

Columbus Series. Fourth Reading Book. By W. T. Vlymen, Phil. D. Schwarz, Kirwin, and Fauss. 42 Barclay Street, New York.

After a long delay, the Fourth Reading Book of the Columbus Series has recently made its appearence. On 416 pages it contains 100 lessons, more than two-thirds of which are selections from classic authors, illustrated and accompanied by numerous excellent reproductions of famous paintings. One might have wished for a little less poetry and more subjects from natural history, the arts and crafts, yet not a single lesson lacks interest, and most subjects can readily be used for composition. As in the former reading books, so here the language lessons are apt and numerous, especially on the correct use of irregular verbs.

On page 281 it is said of the earth-worm that it penetrates the soil "sometimes as deep as six and eight feet." Two or three feet is nearer the truth and should be substituted in the following editions.

Paper, printing and binding are splendid. We congratulate editor and publishers on the successful completion of the series and hope that their labors and expenses will be amply repaid. Catholics now possess a series of reading books that for graduation, choice selection, and excellent workmanship are thoroughly up to date.—J. F. Meifuss.

✱

The Feast of Thalarchus. A Dramatic Poem. By Condé Benoist Pallen. Boston, Small, Maynard & Co. 1901. Price $1.

It is seldom in this age that a really great work of art is produced. Unfavorable surroundings warp and dwarf the conception of truth. There is a pruning here and an undue sprouting there in obedience to the unperceived promptings of prejudice or error, and when the time comes to bring forth, there is nothing but leaves. The truth is compromised or altogether suppressed, and there is an empty form. If art be not the expression of truth, it is void. In 'The Feast of Thalarchus' we have once more, after many years of waiting, a Catholic drama. Thalarchus and his friends, proud and powerful, live only to indulge every appetite. St. Simeon Stylites, on his pillar in the desert, suffers self-imposed punishment for their crimes, and struggles successfully with the temptations to which they yield. His prayers obtain for Thalarchus the grace of conversion. Such is the outline of the peom. It is cast in classic mould, and the symmetry and unity of its plan contribute no little to the force and clearness with which its message is conveyed. The author has complete control of a language which is probably at the high-tide of its power and wealth, and his manner of using it—his style—is the natural expression of a marked individuality.

This poetry surpasses anything which Dr. Pallen has as yet produced, and must delight even those who do not appreciate the work as a whole. There are passages which bear comparison with the very best of which English poetry can boast, and throughout, however profound the thought may be, however luxuriant the wealth of allusion and figure, the thought is never obscured in the utterance. We believe 'The Feast of Thalarchus' to be a most important contribution to Catholic literature.—S. T. O.

✱

——*Die Christliche Mutter*, a Catholic monthly magazine for home education, which we have repeatedly recommended to our readers, winds up its fifth volume with the December number. It has the approbation of no less than twenty-six archbishops and bishops, and, what is better, deserves it. Each number with its rich store of well-selected reading matter is a regular treasure-trove for the Catholic family in which German is spoken as the mother-tongue. The subscription price is only fifty cents per annum. Address the publisher, Mr. Joseph Schaefer, 9 Barclay St., New York City.

——The 34. Heft of the 'Gymnasialbibliothek' (Gütersloh, Bertelsmann) contains all accessible information on the life of Maecenas. The learned author, Wilhelm Vollbrecht.

while by no means blind to the weaknesses of the wealthy Roman, justly ranks him as one of the most eminent men of his age; first, because he served Augustus well with his wide knowledge, as a friend and counsellor, and, secondly, because, as the patron of several Roman poets, he enabled especially Virgil and Horace to devote themselves, unharassed by material cares, to the Muses and to create their immortal works. The little book is enriched by a valuable bibliography.

——We have a note from Harper & Bros., dated Nov. 18th, in reference to our recent criticism of what they themselves now style "Mrs. Wharton's unfortunate poem" in the November number. They enclose copy of a letter addressed by them to Fr. Wynne, S. J., the author of the note in our No. 33, in which they concede the justice of the criticism, express their regret for the slip, and promise to make "such amends as are possible in the next available number of the *Magazine*—the January issue."

✱

A List of New Books.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. B. Herder, 17 S. Broadway, St. Louis, Mo., supplies the list and has the books in stock.]

In a Walled Garden. By Bessie Rayner Belloc. Net $1.25.

A Passing World. By Bessie Rayner Belloc. Net $1.25.

By the Grey Sea. Net 60 cts.

A Benedictine Martyr in England. Being the Life and Times of the Ven. Dom John Roberts, O. S. B. By Dom Bede Camm, O. S. B. Net $1.25.

Thoughts on Hell. A Study in Eschatology. By Victor Morton. Net 50 cts.

Monasticism: What is it? A forgotten Chapter in the History of Labor. By H. J. Feasey. Net $1.

God and the Soul. A Poem. By Rt. Rev. J. L. Spalding, D. D. $1.25.

Chats Within the Fold. Little Sermons from a Lay Standpoint. By H. J. Desmond. Net 75 cts.

Sermons for the Sundays and Feasts of the Year. By the Cure of Ars. Net $2.

Short Sermons for Low Masses. For all the Sundays and some Feast Days. By Rev. F. Heffner. Net $1.

The Holy Sacrifice of the Mass explained in Sermons; and eleven Sermons on the Sacred Heart. By Rev. J. Fuhlrott. Net 75 cts.

Instructions on the Sixth Commandment. By Rev. I. de Bressauvids. Paper. Net 25 cts.

Her Father's Daugher. A Novel. By Katherine Tynan Hinkson. $1.25.

Terra Paterna, Vale! Being a Latin Verse Translation of Childe Harold's Pilgrimage and Other Poems. By Rev. W. J. Brennan, C. S. Sp. Paper. Net 75 cts.

Ten Years in Anglican Orders. By "Viator." Net 50 cts.

The Little Imperfections. From the French by Rev F. P. Garesche, S. J. Net 60 cts.

Photograph of Members of the 2nd Eucharistic Congress. $2

With Our Exchanges.

The latest numbers of the *Pittsburg Observer* contain each three columns of "Catholic Comment on Current Matters" from the able pen of Dr. Condé B. Pallen. We hail the reappearance of our old friend and colleague in the journalistic arena, where such daughty knights as he are sorely needed. Keep it up, Doctor!

✱

The *Observer* (ibid.) editorially suggests the use of the phrase "liberal press," in stead of "yellow," to signify the sensational daily newspapers, which are so clearly in league with the power that seeks to overthrow the Christian world-view. But how are we then to refer to the *soi-disant* Catholic organs that openly or covertly advocate "Liberalism"?

✱

The *Transcript* itself, on another page of the same number, though without any reference to the article above quoted, says some things of the Catholic press in this "land of promise" which belie its own optimistic prophecies:

> Some of our journals do not admit, with the Psalmist, that it is a blessed thing for brethren to dwell together in unity. A few of them run of the conviction that their rivals should be smashed right and left. Some of them would much prefer to be stamped with the opprobrium of plagiarism than to give honest credit to a contemporary of the Faith, and that, too, while showing themselves chivalrously punctilious in dealing out justice to journals whose advancement augurs no special good to the Catholic cause. All these things call for remedy.

Surely they do; and it would be infinitely more in accord with the true Catholic spirit to go to work humbly and energetically to remedy them than to indulge in vapid boasts and acrid criminations against erring Catholic nations.

✱

The *Catholic Transcript* [No. 22] refers to France as "ex-Catholic France," and declares that the Church's hope for the new century is centered on America.

What inexplicable pride in a Catholic newspaper published in a country where out of a population of seventy million people only twenty-three million belong to any Christian denomination, Catholics included; where so many ministers of religion are revolting against the essential tenet of what little Christianity there is left in Protestantism, the authority of the Bible; where divorce is ominously increasing; where legislation is drifting more and more into atheistic channels; where the record of crime is going from bad to worse; where the common school system is essentially godless; and where the very elect are largely corrupted by an insidious Liberalism.

Of course it is beyond human calculation what outpourings of grace Providence may yet have in store for America; but our present condition of affairs, brought about not by want of grace but by lack of coöperation, is not promising; and we should be the last of all to play the rôle of the Pharisee.

ARTHUR PREUSS.

Dr. Jules Payot, in his book on the 'Education of the Will,' declares strongly against smoking and the abuse of alcohol. Moderate coffee-drinking, on the other hand, he considers beneficial. He is emphatic in his condemnation of the apotheosis of muscular strength now so popular, that pleasure in brutal sports which gradually brutalizes him who indulges in them. Strenuous mental labor, he says, involves such a consumption of power that the average student should content himself with a moderate daily walk. The student who deserves the name is not to be compared to the average clerk or public officer whose mind is as lazy as his body.

✱

An atheist who was badgering a simple-minded old man about a miracle and Balaam's ass, finally said, "How is it possible for an ass to talk like a man?" "Well," replied the honest old believer, with meaning emphasis, "I don't see why it ain't as easy for an ass to talk like a man as it is for a man to talk like an ass."

The Religious World.

. . . Foreign. . .

The German Evangelical Federation.

The Evangelical Federation of Germany had its annual meeting this year in Breslau (Silesia.) It had been preceded by the Convention of Catholic Germans in Osnabrück, and so we understand why the warning was sounded in Breslau somewhat louder than ever. "The servants of the pure Evangelium" demanded that the Pope should cease cursing Evangelical Christendom—they proclaimed that "the great mass of Protestant workingmen are united in the negation of Rome"—they stated "that the duty of fighting Rome is for the Evangelical Federation a duty of Christian charity" (!!), but that they are fighting "Ultramontanism" and not the Catholic Church;—that the "Away from Rome-Movement" in Austria is God's will, which will have to be accomplished by the help of German Protestantism;"—that Rome is "on the way to become the power in Germany;"—that Romanism is a rebel against God's will;" that "Evangelicalism must be trump in Germany;" and, finally, that a Protestant must be president of the German Reichstag.

A certain "man of God," P. Bräunlich, probably a pastor, had fabricated a "poem" to stir up the enthusiasm of his brethren in Breslau. Its keynote is "Away from Rome! not Roman, but German be the Church."

Whether this "church" should be Lutheran or Reformed or Methodist or Harnackian, the poet did not say; only Roman it must not be!

In one of the resolutions made at Breslau the Evangelical Federation appealed to the nobility of Germany: "Remember the most glorious history of your ancestors! Enter upon the sacred war on which the welfare of Germany depends!"

The journal of the German nobility (*Deutsches Adelsblatt*) answered this warning by saying that the members of the "Society of German Nobles," will not be impressed at all by the war-cry, "which means nothing more nor less than a war against the domestic peace of the Fatherland." The

Court Preacher Rogge (Berlin) should understand that "to speak to-day of a sacred war is bordering on blasphemy." It would be much better for the authors of the resolution not to neglect their sacred duties as practical Christians and to watch those preachers who stifle the germs of faith by the crass rationalism of their own barren hearts.—Dr. J.

✱

....Switzerland has a new law which deprives any citizen of his civil rights if he bears arms for a foreign State. The members of the Vatican Swiss Guard are anxious to know whether this law applies to them. Their office being purely honorary, and the provisions of the law applying manifestly to active military service, it is believed they are exempt. Should the government decree otherwise, however, the Holy See will have to make a special treaty.

INSURANCE NOTES.

Some time ago the Fall River *Indépendant* (Aug. 1st) wisely warned the French-Canadians against forming new mutuals on the old makeshift basis and pointed out to them as a far better scheme mutual assistance in case of sickness or accident, and possibly an allowance in case of death to defray the expenses of an appropriate funeral.

There would be enough of worldly interest in such a plan to cement and hold together the members of such unions, and on the other hand, the contributions would not become burdensome and irksome as is now the case with most mutuals.— J. H.

✱

The United States Supreme Court has decided, in the famous McMasters vs. New York Life case from the Northern district of Iowa, that a life insurance policy begins from the date of application if, in accordance with the almost universal custom of insurance companies, the contract calls for payment of the premium on making the application. In the McMasters case the company had refused to pay the insurance sum because of a clause in its contract which dated the policy from the time of actual delivery.

SCIENCE AND INDUSTRY.

Pitfalls to be Avoided in Teaching Science.

The Rev. H. J. De Laak, S. J., Professor of Physics in the St. Louis University, read a very interesting paper on the Teaching of Science at the Third Annual Conference of the Association of Catholic Colleges in the U. S. He said in part:

The text-book and the teacher who has only a text-book horizon, will leave the student under the impression that there is no appeal from atoms and molecules. Scientific propositions—almost all of them are "working hypotheses," some of which may be objectively true, while many of them are certainly not true. But they are treated, and quite properly so, for science purposes as if they were true. The world overlooks this, and does not question the objective validity of the "placita" of science. This is philosophically the most powerful reason why science must be taught in a college, taught properly, and not taught exclusively. For of itself science has no tendency whatever to develop a "broad," well-balanced habit of mental estimate any more than the discredited "metaphysics of the schools" with its quibbles. A warped mind—one fed on a single pabulum is always cocksure, and that is the very reason why our army of sciolists (largely the "writers" and science camp-followers, but seldom the workers) is agreed that science is everything and all else "antiquated." This "schlagwort" is particularly directed against metaphysics, and then does service for stronger terms which would declare it ridiculous if not grotesque.

Though a man may, with increasing admiration as the years of his work in science increase, note the marvelous compactness, solidity, simplicity, and beauty of the theories of physics and chemistry, as they have been worked out, altered, and bettered gradually by real master minds, it is not true that they gain in the same proportion in the objective probability of their being final. Serious reflection, or better, years of experience, in conjunction with reflection, will convince a man that on the one hand a true master in the

physical sciences is the least inclined to be a dogmatizer, and that on the other a discovery, such as that of the existence of undreamed-of "radiations," does not at all signify the "collapse of another scientific theory." In fewer words, all this means that the science teacher can work in a wide educational field, and ought not to forget to state the standing of science in intellectual court. The text-book will not—nor the self-styled "great educator of the people"—the press. For much of what passes as science the proof is iteration of statement:

"I've said it thrice;
What I say three times is true!"

It is therefore greatly to be desired that the science teacher should stand for more than the explanation of the parallelogram of velocities, or as the mouth-piece of the text-book. He should be the mentor of his class, for he is supposed to educate.

NOTES AND REMARKS.

Postmaster Baumhoff of this city writes us, under date of Nov. 22nd:

"I have your note of Nov. 16th together with papers and note submitted by Rev. Chas. Brockmeier of New Orleans. The attention of the Post Office Department has already been called to the book 'The Devil in Robes,' and if anything can be done to stop the libel, strenuous action will be taken."

✱

The report that President Roosevelt in his forthcoming message will propose the admission of the territories of New Mexico and Arizona into the Union, is of special significance to Catholics the country over, because the population of both these commonwealths is overwhelmingly Catholic.

✱

The *Catholic Telegraph* [No. 47] announces that the Central Passenger Association will in future issue annual half-rate clergy permits to all clergymen, whether they reside in Central Passenger Association territory or outside of it, except those who are residents of New York, New Jersey, Delaware, Pennsylvania, Virginia, and West Virginia. Heretofore permits have been issued by the C. P. Association only to clergymen residing in the territory of the Association.

✱

The New York *Evening Post* commemorated its one hundredth anniversary on Nov. 16th by a splendid memorial issue, comprising a facsimile of its first edition. The *Post* is by far the ablest and cleanest daily newspaper in America and fully deserves the success it enjoys. We are glad to see that Archbishop Corrigan attended the banquet held in honor of the occasion. From his felicitous little address we quote this passage:

"The press has no larger or more receptive audiences than those on our own shores, where even the poorest man is rich enough to buy the daily papers. And as a distinguished light of the New York bar has said, it is too often that they do our thinking for us. And so the daily press not only gives us the history of the world day after day, but also supplies us with the lines of thought that are ready for instant use. The press has an immense temptation, sometimes yielded to, of using the great power it has for evil purposes when the invitation presents itself, and it presents itself in the most attractive manner, and sometimes it will listen to sordid voices of men, or to sensationalism, instead of having higher and worthier purposes. And it is very much to the credit of the *Evening Post* that during all its existence it has ever taken the highest and most worthy position in journalism, and I, at the close of its century, join most cordially in all that has been said this afternoon in its favor."

The very success of the *Evening Post* would seem to show the fallacy of the reasoning of those timid Catholics who apprehend that a bright and clean *Catholic* daily newspaper could not find subscribers enough to live. The *Post* has never stooped to low methods and has ever been fearlessly independent.

Why should not a Catholic newspaper conducted along the same lines prosper in a city like New York, for instance?

✱

Does the St. Louis *Globe-Democrat* imagine that it has made an acquisition by securing from the N. Y. *Sun* "Innominato's" Roman letters for simultaneous publication? or does it fancy that it is pleasing its Catholic readers by giving a prominent place in its Sunday edition to this drivel, which is on a par with some of the low-grade cartoons and alleged jokes which now find a place in this newspaper, which under the late lamented McCullagh gloried in the title of "the great religious daily," but is latterly, we regret to notice, slowly drifting into yellow journalism.

✱

Commenting on the statement of the Chicago *Chronicle*—a statement, by the way, which lacks verification—that President Roosevelt carries constantly on his person a little silver statue of St. Joseph from the shrine of St. Roche in New Orleans, as a sort of amulet to protect himself against harm and danger, the *Pittsburg Observer* [No. 25] appositely remarks:

> Catholics will reflect, however, that in order to get the benefit of such blessed objects as amulets, holy water and the like, the person using them must be a member of the Church, and must have faith in the power for good that the Church has put upon them through a ceremonial blessing by some one of her ministers. In this belief and use of our Catholic sacramentals there is no tinge of credulousness nor the shadow of superstition.

✱

The Vicariate-Apostolic of Athabaska-Mackenzie has been divided, the southern portion remaining under Bishop Grouard, O. M. I., while the northern, together with the Yukon District, will have another Oblate bishop, Father Gabriel Breynot, who is only ten years a priest. The mention of Bishop Grouard recalls the fact that shortly after he had become an Oblate, some forty years ago, a distinguished doctor in Paris told him that if he wished to escape a consumptive's grave he must go to a warm climate. Shortly after came his marching orders for the Arctic Circle, where he has since lived the life of an Esquimaux or a Polar explorer, eating things the mere mention of which would destroy the appetite of any of our readers, and frequently taking his night's rest in a sleeping-bag out of doors with the temperature fifty or sixty below zero. To-day he is still alive and in good health at the age of sixty-one.

Moral: The doctors do not know it all.—*Casket*, No. 45.

✱

Msgr. Ireland, as our readers will remember, in one of his lectures transferred the late eminent German Bishop Ketteler to Cologne. Since Cologne is an archbishopric, it is not to be wondered at that our esteemed Protestant contemporary the *Independent* [No. 2763], refers to "Archbishop Ketteler." But we are at a loss why it should have transferred him back to Mayence, which is to-day still an humble bishopric. Msgr. Ketteler is one of those eminent men of the past whose names are in the mouths of many now-a-days who know little of their lives and less of their works.

✱

The recent silly attacks upon the Jesuits in England have moved Mr. Andrew Lang to write a generous defence of them in the columns of the *Pilot*. Mr. Lang pays the following tribute to the honesty of their scholarship: "If ever one has met absolute, sportsmanlike fairness, in the discussion of historical points which excite partisanship, it is among the members of the Society of Jesus."

✱

Catholics may condemn bad literature in words; but they too often buy a yellow journal which costs them ten cents and take it home to corrupt the innocence of the minds of their children and pass by two cents worth of honest Catholic journalism in the shape of their local Catholic paper with a contemptuous sniff.—*Casket*, No. 44.

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